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fairly into what is commonly called the Great Sahara,—nor even beyond the necessity of carrying a full evening dress, with white kid gloves. He never felt the heat of the desert. Only once did he go so far from the wells as to be obliged to dispense with the oft-mentioned “cold sponge.” The farthest point he touched southward — Waregla, 32° N.— was visited about the same time by a French army. He had travelled thither from the last French post, El Aghouat, about a hundred and twenty miles, through half-civilized agricultural tribes in subjection to France. He returned thence along a line of military stations. His maps omit some of the principal places he visited, as El Baadj, and contain little important information not given in Colton. We are, however, informed in the Appendix, that the author uses the word Sahara in an Algerian sense, to denote, not the great desert itself, but the “sandy pasture-land,” scantily watered and full of hills, lying between the real desert and the Tell or corn-growing country.

Mr. Tristram is evidently an experienced traveller, an ardent naturalist, a keen observer, and a good Churchman. The narrative of his own adventures is *naïve* and prolix. His accounts of the population, the zoölogy, and the geology of Southern Algeria are very interesting. The inhabitants, whom he supposes to be in part descendants of the ancient Moabites and Ammonites, are honest, temperate, and hospitable. Each village has a guest-house, where the traveller is fed by a different family every day. The people of M'zab live mainly on barley and most delicious mutton. In Waregla they vary this diet by dates and dogs. The dates are raised in gardens dug out in the sand to the depth of from twenty to eighty feet below the surrounding surface. In M'zab or Moab are found sixteen varieties of cotton, in quality the very finest, in quantity extremely little. The slaves are never whipped, and their children are free.

We regret that Mr. Tristram should have given us such expressions as “intending desert-travellers,” and “he returns nothing effected,” and that he should not have stated the year of his tour.

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3. — *A Discourse of Virginia.* By EDWARD MARIA WINGFIELD, the First President of the Colony. Now first printed from the Original Manuscript in the Lambeth Library. Edited, with Notes and an Introduction, by CHARLES DEANE, Member of the American Antiquarian Society and of the Massachusetts Historical Society. Boston. 1860. 8vo. pp. 45.

WINGFIELD'S “Discourse of Virginia, 1607–8,” shows us that the earliest history of the Old Dominion was as full of strife and rebellion

as the latest. The founders of Jamestown, while they suffered less from hostilities with the Indians than the founders of Plymouth, suffered far more from hostilities with one another. The great danger in the Colony of Virginia was secession. The shrewd and unprincipled adventurers who failed of obtaining the offices and power they desired, were always plotting to steal the Commonwealth's "pynnassee," and sail back to England with a cargo of kidnapped Indians. Hitherto we have looked at these scenes from the standpoint of the prototype of our Miles Standish, Captain John Smith. We have praised him as the hero and the preserver of the Colony, believed every word of his charges against the other leaders, and especially deplored the incapacity and unfaithfulness of the first President, Wingfield. The research and liberality of Mr. Deane have now given us the other side, in the form of a finely executed fac-simile of Wingfield's defence of himself to the Council for the Colony in England. Both Smith's and Wingfield's accounts agree in some particulars. Each extols himself for prudence and disinterestedness, and each condemns every one else, except the good minister, Mr. Hunt, for "ymbeasilement" and "mutany." It would appear from the "Discourse," that "Mr. Smythe" and his associates suborned witnesses with Indian cake to swear that Wingfield had defrauded them out of their allotted spoonful of beer, and that he was an atheist, etc. We find further, that "it was proued to Mr. Smythe's face that he begged in Ireland, like a rogue, wthout a lycence." The account of Mr. Smythe's capture by Powhatan, "the great Powaton," does not mention Pocahontas, and thus favors the prevalent supposition that the story of her saving Smythe's life is a myth. Mr. Deane's able note shows that Smith's own earlier writings do not mention Pocahontas.

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4. — 1. *Tom Brown at Oxford: a Sequel to School Days at Rugby.* By the Author of "School Days at Rugby," "Scouring of the White Horse," etc. Boston: Ticknor and Fields. 1861. 2 vols. 12mo. pp. 378, 430.
2. The Same. New York: Harper and Brothers. 1860-61. 2 vols. 12mo. pp. 360, 373.

TOM BROWN shows at Oxford the same exuberant animal activity, and the same reckless fondness for scrapes, as at Rugby. Perhaps we ought not to have been disappointed at his turning out only a rowing man. Still, both the intellectual and the moral seem too much subordinated to the physical in the first part of the book, and the extravagances and dissipations of Oxford life are detailed with disagreeable minuteness, amusing as the description is.